

PERSECUTION

detected in all his new FORMS: D 4

O R,

A DIALOGUE

BETWEEN

Nimrod Policy, and Nathanael Innocency.

WHEREIN

Persecution is followed and detected in his
chiefest Tabernacles; being packing apace out of his old Gabs
of Presbytery, into his swēpt and garnishēd Forms of Independency and
the Water-way: Wherein is shewed the Originall, and rāme, and
Interest of Policy, with many of his Assistants; and
also of Innocency:

With the Epitome of a true Christian:

Also severall considerable Queres touching God, his Word, his
Essence; and Christ, and his Works in man; as touching Heaven, and
Hell, and Sin, and the Sabbath &c. of Moses; touching the
true Rest and Centre of a CHRISTIAN.

By John Lane, late Quartermaster to Sir Hardresse Wallers Regiment.

Gal. 4.29. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.

Thes. 2. 15.16. Who both killed the Lord Jesus, and their own Prophets, and have persecuted us: and they please not God, and are contrary to all men, forbidding us to speak to the Gentiles, that they might be saved: to fill up their sins alway: for the wrath is come upon them to the uttermost.

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near Fleet-bridge. 1652.





To all my Friends and Enemies, of what Opinion soever they be.

Deare Hearts,

THIS is the first time I have appeared a fool in print, (although very often other wayes) *ye suffer fools gladly.* I might have been thought otherwise, had I held my tongue; For silence is more safe then speech, when enemies be auditors. I shall not go about by rhetoricall phrases to beg thy good opinion of the ensuing Dialogue: For if I were able to do it, I would not; for the more Writings are so dressed, the lesse they sauour of true meaning. All that I desire is, that you read, consider, and (moderately) judge; and wherein I am too prolix, abridge it in your thoughts; and wherein I am too short, inlarge it in your thoughts; for they are not so chargeable as words, neither so dangerous. My intentions in this (promiscuous) Pamphlet were not to offend any that are conscientious, (if it be of an idoll) for I have been blinder then I am, but to detect that subtil enemy of the Creations peace, *Persecution*; as also the violent humours of some of his tabernacles, and their designes, &c. All that I shall say to you more at present is, to desire any that may be offended, to do as some have formerly said (if so it must be) only to hate my opinions, but not my person; the same that I used to reply unto them (when I suffered under Presbyteris for water-Baptism) I shall now unto you, *viz.* If my opinions be that which you so hate and would persecute, those I will give you either in paper or parchment, and do with them what you please, imprison, hang or burn them, but let my person alone, and then I shall believe you onely hate my opiniions: But if an-

Sycophant, or Crocodilian, or Camelion Pharisee (that is a fault-finder, who sees not the beam in his own eye) shall cast dirt in my face by reason of my affliction the Almighty hath suffered me to undergo in the world, let all such know (that although I must confess I have much gone astray from truth) yet I am able to cast off any dirt that envy hath or may cast on me, and to appeare, if I would, with as large a menstrual garment (of my own righteousness) as some others, although I had rather glory in my infirmities and sufferings for God, ---- in whom I have peace (though in the world I may have trouble) and rest,

Yours, *J. L.*

A Dialogue between
N F M R O D P O L F C Y,
 AND
NATHAN AEL F N N O C E N C Y.

Policy.

Sir, you are well met; your grave feature, and contemplative gesture, invites my desire to have some discourse with you, whilst our time will permit.

Innocency. Sir, I am willing to discourse, but very unable, besides Sir, by your *Mars*-like physiognomy and habit you to be a souldier, and therefore I shall be cautious of speaking what otherwaies I might verily freely,---because I have heard that many souldiers are notable Politicians, and are very cruell to any that differ from them, if it be but in opinion, and have used many very cruelly for it: besides I do hear there are many Decoys go abroad, who have all the dimensions of speaking allowed them, on purpose to catch others, and to make them offenders for words; but Sir, if you will ingage to me to take no advantage against me for words, I shall discourse with you so far as I am able, and may with safety.

Policy. Sir, I shall ingage to you my honor, that I will not take any advantage of you for words, be they what they will I can bear them, only I advise you, for your own sake to speak no treason or blasphemy.

Innocency. Sir, that I shall, although I scarce know what treason or blasphemy is: it is no treason (is it Sir) to say, when Christ hath put down all Rule, Authority, and Power, he will surrender the Kingdome to the Father, and *God shall be all in all*, 1 Cor. 15.

Pol. Sir, I have nothing to say to that, because it's Scripture; but pray Sir, give me your name, Countrey and interests (in these promiscuous distractred times) for (for ought I know) you may be more a Decoy, then J.

Inno.

Inno. To avoid your suspition of me, I shall (because time is short, and I believe you affect brevity) give you my name and Countrey, but my interest you shall know another time, when we have more leisure.

Pol. Well Sir, go on, what is your name and Countrey? &c.

Innoc. Sir, my name is *Innocency*, of kin to that which Scriptures report to have been in the primitive estate of man, in which estate he was upright, and knew no good nor evill, and was then free from all that either intetnally, as to conscience, or externally, as to bondage, oppression, or wrath, hath seized on the Creations peacefull naturall harmony, propriety, which now they groan under, and will not be eased of; but when they shall attain the glorious liberty of the Sons of God---and the first Resurrection--- *viz.* above, and from all--- that's sin, death, hell, divells or darkenesse (the effects of mans vain imaginary work) or tormentes mentall, &c.

But Sir, as touching my Countrey, it is *Sion*, (not *Sina*, wrath, smoke, darkenesse) the City of the living *Jehovah*, which is the centre of the first born, that have ceased from their own work of menstrual righeteousnesse, and superficial holinesse, and have resigned up their wills into the Divine Will, where they truly see God to be all, and in all, the spirituall perfect ones (only living there in that life) who walk with God, and are not as to any fleshly serpentine glory, or wisdome of this world; the world to come, being in subjection to them in Christ, and Christ in them the hope of greater glory, where none that is a sinner (or defiled therewith) can approach, it being a life, that only such as are born of God (and cannot sin) live in, they only seeing the Emnity slain, and the handwriting of all formality blotted out, and that which did let, fully taken out of the way, and the partition wall broken down: they also seeing Christ the second time, without sin (unto salvation) and the only doer away of sin, and the bringer in of everlasting righeteousnesse (his own) where sin shall be no more, the Inhabitants of this *Sion* can sing *Hallelujah, Hallelujah*.

Pol. Sir, your name and your Countrey, if it be as you say, are paradoxall unto me; it is to me like the *terra incognita*, or at best, but Utopian Anarchy: be pleased to be more plain, and not to be elevated into such high notionall supercelestiall things, as those of your Countrey which you say is *Sion*, &c. but Sir, if you shall please to speak of such things as are in the sphere I move in, *viz.* the terrestiall world, and the things thereof, I am for you.

Inno. Well Sir, I shall conform to your desire (only for discourse) *in the p[ar]ticulars*

ping for more oportunity with you, to speak touching the premises: but Sir, before we go on, I shall intreat you, to give me your name, Countrey, and interest (but as briefly as you may) for that you did desire the same of me, and then I shall the more freely speak, as I know you.

Pol. Sir, your request seemeth but rationall, and no other then what I did desire of you, and therefore I shall give you my name, Countrey, and interest (so far as I have time at present:) my name I am not ashamed of, although it be *Policy*, I was never in more repute then now; for most persons endeavour to serve me, either for fear or *Love*: but because there be many of that name, I shall tell thee which of them I am, *viz.* I am Christian policy, for lawfull propriety, and civill Society, and for that godlinesse which *hath the promise of this life, &c.* and is great gain: I am also for toleration of the true Religion, but for the punishment of sin and blasphemy: besides, I'le tell you, that I am not all that call themselves Christian Policy, for I am not a *Papist*, or *Episcoparian*, or *Presbyterian*.

Inno. Oh Sir, are you Mr. *Policy*, you shall not need any further to tell me what you are, or what you are not, or what your Countrey and interest is, for (if I am not much mistaken) I know you, (*ad summo ad imum*) from the top to the bottom, and could (if I might) detect and disiect you to the purpose, from your originall parentes, as also where you have abode ever since you were: as also who, and what interests have been, and are, and will be ingaged for you, that like those Merchants, *Revel. 18:11.* will cry, *Alas, alas, when you fall!* but Sir, are you a Christian Politician? I do not find that word Politician in those sayings of Christ, which he left as precepts, except that it be where he saith, *The Kings of the Gentiles exercise lordship, &c. but ye shall not do so; for the greatest among you shall be the servant.*

But Sir, it seemeth (by your words) you are not Mr. *Policy* of *Asia*, *Africa*, or *Amerita*, with great part of *Europe*; wherefore we shall not much meddle with those parts at present: but Sir, be pleased to pardon my boldnesse with you (as also my digression from what I suppose you have in mind to speak of) are not you Mr. *Policy*, whose foundation was laid in the head of the Serpent, *viz. worldly wisdom*, which hath been, and enmity to the universall designs of the Father, *viz.* of peace, love, joy, in the Creation, are not you he that (by depriving creatures of their naturall propriety) does make the Creation groane and travell in pain together, and miserably destroy one the other, to keep your dominion o-

ver them? and Sir, pray tell me, was not *Mimrod* that *mighty* (man) *Hunter*, your first Father, that laid a foundation for you, in invading his fellows naturall rights, and then began to defend himself, and offend his neighbours, by *Mars*-like force (and as *Josephus* the Jewish Historographer reporteth) then began weights and measures, and then saith he, began knavery----a strange saying, that those things, (*viz.* weights and measures) which we measure that little honesty we have by, should be called so.

Beside Mr. *Policy*, were not Mr. *Diuell* (God blesse us) Mr. *Antichrist*, Mr. *Sir*, Mrs. *Babilon*, Mr. *Beast*, Mr. *Dragon*, with the false Prophet, all of them your near relations, or near friends, with that great Whore that rideth on many waters?

And is not Mr. *Honor*, Mr. *Pride*, Mr. *Gain*, Mr. *Cruelty*, and *Oppression*, with Mr. *Mars*, and Mr. *Jupiter* ingaged for you, and your cause; as also Mr. *Buyer* and *Seller*, and also many powers Military, Ecclesiastique and civil (so called) with Mr. *Scholar*, Mr. *Wit*, Mr. *Wisdom*, Mr. *Art*?

And Mr. *Policy*, is it not for you, that many *Cains*, *Esau* and *Cesars* have ingaged many millions of poor harmlesse creatures, to destroy and murther one the other, for little else then to help you, & keep themselves miserable slaves; and also to keep up the Emperiall, Monarchicall humors and wills, and honors, and profits of those that oppressed them.

Policy. Sir, your many questions that you ask of me do not concern me to answer, and therefore I shall forbear to do it; you may suspect me to be what you please, and also think many of those you name to be my friends and assistants; but Sir I shall assure you in the word of a gentleman and a Christian, that although I am *Policy*, yet am I only *Christian Policy*, and no other: but Sir, to wave this kind of criticall discourse, and to fall to some other is my desire (for the former needless Genealogies may gender strifes, &c.) or else I must be silent.

Inno. Well Mr. *Policy*, you may excuse the matter as well as you can, but I do much suspect you to be of kin to those afore named; but Sir, because I am willing to have a little further discourse with you, I shall willingly proceed to some other things (although you know Sir we must be brief) what is the next thing you will speak to?

Pot. Sir, My next question is touching new things; when do you thinke all things will become new? but more particularly the P-.

Inno. Sir, if (you mean spiritually) I think all things will become new when all the old things are passed away, &c. but touching the P- being or a

being new; I think it will not be so long as the old corrupt interests of Malignant humors remain unpurged (in some bodies) there be sometimes memoers that purging will not cause the dissolving and evacuation of many (earthly) humors, especially if they be of the nature of Sol. But Sir, I can assure you people do much desire new things, and to be free from all old oppressions in body and mind, and they do hope some old skilfull Phyisiters wil cure, purge and cut off, if need be (rotten members that have gan.grene humors in them) there be many that pray for life everlasting, but very few for an everlasting P--- but Sir, I do not desire to meddle in these things, you shouold know more of them then I, and I am perswaded if you are a souldier, that you may say more then I dare; I shall say this, the whole needeth not the Phyisitian: *ut sit justitia ruat mundus.*

Pol. Well *Innocency*, I am willing to passe that question by at present, believing that you can say more to it; but that there are so many words about it already, and i believe you do not affect so much verbosity; besides you must not say all you can, although it be never so true, for all truth may not be spoken at all times--time is the herald of truth--truth is a vertue that scaleth heaven, illuminateth earth, maintaineth Justice, governeth Common-weals, kills hate, nourisheth love, and discovereth secrets,-- and yet may not at all times be declared--where there is Law against it.

Inno. Sir, If you are so willing to passe that preceding question, and to go to an other, pray do: (for I believe if all truth should be spoken, it would extreme ly torment the earth) what is y our next question?

Pol. My next question to thee is, what interest thou art for in these distracted and divided times? art thou a Protestant, or a Presbyter, or an Independent, or one of the Water way--- or one of those called Seekers, of which there be many sorts?

Inno. Sir, I am for neither of those interests singly, other then they serve to inlarge the Common-wealth of the Creation, and so I am for all of them (although differing one from an other in opinions) but Sir, it's like you may make use of all of them to serve your ends on them (although you be of neither of their opinions) for so policy can do, and will seldom do more then be for either of them, as they are usefull to him, or for all of them together, if the spirit of people be that way.

Pol. Well *Innocency*, if you are neither of them, then I hope you will deale plainly with me in your thoughts of some, or all of them, if I shall desire it, (in our further discourse)

because I perceive you are unbiased as to either of them, I shall leave the old Protestants (so called) because we will be brief at present, and begin with some Presbyters, what think you of them? are they likely to do the world that good they now generally expect, *viz.* ease to their persons, estates and minds?

Inno. Sir, as to your desire of plain dealing from me, (touching those persons and interests hinted in the premises) I shall so far as I may for you --- although I may die a begger for it, but I shall but epitomize them and their designs, &c. a word may serve you, you being wise; besides I know you do not affect prolixity.

Pol. Well *Innocency*, go on as briefly as thou wilt to thy opinion of them, what thinkst thou of Presbyters?

Inno. Sir, I think many of them are going down the wind, nay almost all of them (except some that have of late turn'd *GIBONITES*) for their spirit *viz.* persecution for opinion is going from them apace into another form, which some of the wisest of them go along with, and think to use them again in another garb, then that of Presbytery, for they think to sweep and garnish another dwelling for that unclean spirit, which if they do, for ought I know their latter end may be worse then their beginning, for these are searching times.

But Sir, in few words I shall tell you, they of the Presbytery were so violently eaten up for the zeal of the Lords House, and have so whin'd, and pin'd, and fasted, &c. that they have made that seeming pamper'd Palphray as poor as a Scotch Galloway taken at Worcester, that so now very many of them have very small trading, and have little to do, except it be to receive Tithes, and read the Directory, and spend some of those estates they have gained, if they have much left, out of their late contributions, to the *CHARITABLE USES OR LOVS*; --- but Sir, I tell you many of the Presbyters have great hopes of a Resurrection of their cause, for they use all the skill and power they have to do it, especially in the Committee of Divines, where if they can helpe it, none shall passe to preach that are friends to the Common-wealth, but rather such as can speak pure Scotch, and are railers against Sectaries of all sorts: this, with many other great influences they have elsewhere, doth make them hope, and I think yet whine forth their many invectives, in parabolical sayings against the Common-wealth; but Sir, I shall leave them at present, what is your next question?

Pol. I see you have known the spirit of Presbytery, and although you say

say you will leave them, were you in their power they would not so leave you, I shall say little of them at present, save that I well know them: but go on to the next form, *viz.* that of Independents (so called) and tell me thy thoughts of them.

Inno. Sir, I shall tell you what I hear of many so called, *viz.* some say there went but a pair of sheers between them and their elder Brethren the Presbyters, the one going a little backwards, and the other going a little forwards, to make up the Brotherhood with Love: --- besides, some call many of these *Norfolk Independents*, because, say they, such of them are for a toleration of the true Religion, which is, as they say, that only which they believe and follow, *viz.* the form of Congregationall Churches, the Pope was alwaies for such a toleration, *viz.* his own way of worship: besides Mr. *Policy*, many think that Mr. *Persecution* doth intend to dwell a while in that I wept and garnished form, when he is wholly departed from Presbytery, as if the Pithagorian Doctrine of Transmigration were true, he alwaies leaps from one form to an other, and usually appeareth most in the form that is in most repute in the world, although it be that which (when he dwelt in Papacy and Episcopacy) he persecuted, but have a care thou that hast said it was not good to persecute for difference in opinion, doest thou persecute? who art thou that judgest thy Brother, dost thou not know that every one shall give an account of himself to God? wilt thou not see how that arch-enemy to the Creations peace, Persecution, hath served his old Tabernacles of Episcopacy and Presbytery, he may do as much for thee that art a persecuting Independent, it's good for thee to be moderate in this day of Gods strange workings, although he make thy ears tingle at the Clouds he appeareth in; do you not know that Gods way hath been to do his greatest works by the most contemptible and base means, to stain the pride of all glory, and to bring into contempt the honorable of the earth, that no flesh should glory?

Pol. But all Independents are not so, for I am perswaded there are many of them very godly, and would tolerate any opinion but blasphemy and sin.

Inno. Sir, I do not say all Independents are such, for they are no true Independents that are such persecuters: besides, I believe many of them are pretty moderate men, &c. especially if they be not drowned in Calvinisme: but touching many things that some call blasphemy and sin, &c. do you think the Bishops did not say as much of some that now

think they are in the highest form, and did or do they think the Bishops, &c. were infallible in their censure of them?

Pol. Well *Innocency*, I perceive thou knowest what is the spirit of many Independents, prithee go on a littie further to give me thy observations of those of the Baptized way, as also of the Seekers, and I shall promise thee, that I will not injure thee for any words that have, or shall passe between us.

Inno. Sir, I do pretty well know much jugling amongst them, and I do also very well know you, and cou'd say more of and unto you, if I might, but I hope to do that at some other time; but I shall go on to give you some hints touching some of the Baptized way first, and then of those called Seekers afterwards, hoping ~~wish~~ shall, that when I have done touching them, you will give me liberty to propose something else to you, either touching a true Christian, or else some queries for you to answer at your leisure.

Pol. I shall willingly hear thee touching other things at some other time; but go on to give me your thoughts of some of the baptiz'd way.

Inno. Sir that I will; I think many in that form are pretty conscientious well meaning people, that would not be made a stalking horse to persecution, if they were aware on't; but many others of them do think that way to be the only infallible distinguishing garb of Christians, and none saved (as they call it) but such as are, like *Noah*, saved by water, but that's not all Mr. *Policy*, for some of their leaders are as it were the quintessence of Presbytery, and may prove the veriest persecutors for Opinion, that ever the Church or world bred; for some of them did not stick to say in publique, that such as lived above Ordinances as they called them, were worse then lepers, and unfit for any Society; the most rigid *Presbyter Edwards* never said more: these be they that in the dregs of Episcopacy, and the beginning of Presbytery did plead for universall toleration of opinion: nay Sir, some sober people say, that if you Mr. *Policy* should in many places cloath your self in that form, for the garb of your worship to God, it might easily be made the greatest engine of persecution that ever you were clad with in your life, some think those garbs of Papacy, and Episcopacy, and Presbytery, were nothing to this of the water-way, for there Mr. *Persecution* thinks himself safe, being under **WATER**, but the searching God may drive him from his liquid formality also, when Christ's fire-baptisme appeareth

more

more to consume and burn up all the wood, and hay, and stubble of mans selfish imaginary works (that are the only snates and bonds that poor creatures groan under, which all the water in the world will never wash away) nor will it quench this fiery Principle of universal love, joy and peace, that Christ in men is bringing forth abundantly: nay Sir, some think this Water-way may prove tenfold worse then rigid Presbytery, although I hope the contrary: because if one did but say as they would, and look like them superficially, one might have lived amongst them but now (say some) except ye repent and be baptized with Water, ye shall perish, and not only for the future (as they say) but in the present world; if many of them had power suitable to their waspish will, and if they bark so already, how would they bite if their teeth were swords!

Pol. I did not think any Anabaptists would ever have turn'd persecutors for Opinion, they have pleaded so much against it in others, but it may be they think themselves the Saints that shall judge the world: but pithee *Innocency* let me have some of thy thoughts touching a sort of people called Seekers, because I have heard there are many wise men amongst them, that may do me much service.

Inno. Sir, th^t I shall also, because you so much desire it (although I believe you know them already very well) but I hope we shall have some discourse touching a true Christian, when I have done with them also: but Sir, if I shall fail in my Opinion of them, you must pardon me, for I fear I shall want words to expresse their worth (compared with many in the times:) but Sir, touching those that are called *Seekers*, so far as I have found them, they do appear to be very wise, solid, conscientious, honest, publicke spirited persons, that are not wedded to any formall *Idol*, as knowing there is none; they are such (many of them) that are of penetracious judgements, and can see the insides of many jugling self-ended ones, that under specious pretences do oppresse the poor and miserable, they can foresee the effects of things from their causes, and can dive into the bottom of most Politike designs, and are such as well know the spirit of people, and do know what would be most pleasing unto them, they know what men groan under externally, and also mentally; they know the temper of the people is generally for true liberty to their minds, bodies, and estates, they are such as do not affect much verbosity and jangling about Opinions, but (they say) they would have persons to be sober, moderate, and temperate to all, and

and not have more the name of Christians then they practise, *viz.* that sure Maxim in Christianity, of doing as they would be done unto in all things (conscience being judge) they are such as well know the Lawyers and Preists--- and do not affect Tithes, &c.--- and I think many of them are for toleration of Opinion:

Pol. Well *Innocency*, I thank thee for thy pains in what thou hast said, touching many things relating to those severall interests we speake of in the Premises, I shall offer a few words touching some of them, I tell thee *Innocency*, I do love many *Independents*, and *Anabaptists*, and *Presbyters* very well, because many of them have been very active for me, and therefore I must be civill to them, I could wish they were not so rigid, and so wedded to their forms as they are, if they were not, many of them would be very pretty men, but people wil not bear many of their injunctions and censures: but I le tel thee *Innocency*, I most affect men, (like some *Seekers*) that are weaned from Idols, and are wise, solid, moderate, well principled men, whether they be of any Church or not, such as know the spirit of the people, and can conform unto them, these I affect most, if I might have my will, such men as are for toleration of Opinions, for I see the people generally affect true liberty, and to be free from all oppressions--- and besides, I tell thee plainly I have been in some straights touching formality, how to please many fiery spirits, for many of them are very confident in their way, although I see little Scripture or reason for their forms, for I see thorough them all, for as they are used, they serve only to beget envy and strife amongst men, and do hinder univerſall love: I le tell thee *Innocency*, now I do suspect *M. Perſecution* to be an Impoftor, and I fear he may do by me (if I ſhould uſe him) as he hath done by his former Tabernacles, *viz.* miserably distract me, if not deſtroy me, by ſerving me almoſt as bad as the Divell was ſaid to do by the hogs.

Inno. Well *Mr. Policy*, I am glad you are ſo moderate of late, you have not long been ſo, I am glad you begin to open your eys a little, you may ſee your ſelf more e're it be long, for truth and innocence may be more owned, for God doth ſhake both the earth and heavens of mans building, which are laid in the ſerpentine principle: --- but Sir, I thank you for your patience in hearing my verball imbecility, I hope you will not make me an offender for a word; and Sir, if I might not be further tedious to you, I ſhould deſire we might epitomize a true Christian, that is ſo in power, and not in word and ſhew only.

Pol.

¶. Well *Innocency* go on to shew what such a Christian is.

Inno. Sir, that I shall briefly, and where I am short, I desire you to enlarge in your thoughts. 1. A right Christian is one that is one with Christ; as Christ is one with the Father, *Job.* 17.21. *Heb.* 2.11. 1 *Job.* 4.17.

2. From this Union he is reconciled to God in all things, and in all the variety and multiplicity of appearances, he seeth but one God, and sees all the varieties of things in their severall species, be they of rationalls, animals, and vegetables, or celestial, or terrestriall essences, with their severall complections, constitutions, and degrees of heat, cold, drought, or moistyre, with their several actions (that are of God) features, motions, and gestures, to be the productions of the Unity, whether sinifester (so called) or direct, with all their altitudes and profundities, and latitudes, and longitudes, if so I may speak, the *Ens entium*, omnipotent over all, thorow all, and in all things: --- besides, he seeth all dispensations, administrations, manifestations, and operations, are to bring to the perfect Unity of the Son, *Ephes.* 4.13. 1 *Cor.* 12.4.27.14. he seeing that the severall members are but one body; besides he cannot see any vacuity between Creator and creature, nor understanding what should be betwixt them, to speak after the manner of men.

3. He is one that through Christ dwelling in him, doth see the Enmity slain, and hath gotten victory over all that did torment him mentally (and also over much corporall slavery) having conquered the old man Sin, with Antichrist, Hell, Death, &c. and seeth no let in the holy mountaint *Sion*.

4. He being one, that so far as he is born of God doth not sin, nor can sin, 1 *Job.* 3.9. *Heb.* 9.14.10.22. he is in conscience purged from sin, he seeth Christ appearing the second time, without sin unto him, *Heb.* 10. 26. 28. and the Lamb that taketh away the sin of the world (for else he must have lesse power then the scape-goat under *Amoses*, *Deut.* 16.20.24. that ran away with the sins of Israel once a year) and the bringer in of everlasting righteousness *Dan.* 9.24. (his own) where sin shall be no more, he being the finisher of it: besides, he seeth that Law made nothing perfect, as to conscience, but the bringing in of a better hope, by, and in Christ, did--- by which he is nigh unto God, having his heart sprinkled from an evill conscience, being innocent as a dove.

5. He is one that (*Col.* 2.20. v.1.) is dead with Christ to the rudiments of the world, and therefore doth not live in them, as subject to Ordinances in will-worship---- being risen with Christ, and set together with

with him in heavenly places, far above Principalities and Powers, and Might, &c. and Dominion, at the right hand of the high Majesty.

6. And Sir to be brief, a right Christian, after he hath been acted through the variety of appearances, and hath been led through the severall gradations of Christ's Kingdome, *viz.* of love, joy, peace, &c. and when Christ (in him) hath put down all Rule, Authority, and Power, and slain all devision and distinction of the wrath and beastial principle, then the Kingdome and Dominion is surrendred to the Father, and then the creatures will *is* wholly resigned into the Divine Will, and is only acted by it, it being then in it's own centre, the end having found the beginning, he being meerly passive, neither willing, nor desiring, nor joying, nor sorrowing, but has then found all (and for ought I know may do all) when he is centricall; but this few attain unto, the beastial principle is so predominant,

Pol. I should let thee go on further to character a Christian, as to his spirituall interest, but that I fear there are some (who like the Jewes *Paul* spake of, *1 Thes. 2.15,16.* who please not God, and are contrary to all men, may persecute such appearances of Christ in any, and call it blasphemy---- therefore prethee leave such high things, and speak something to a Christians practise amongst men in the world.

Inno. Sir, I thank you for your Caution, for though I would be as innocent as a Dove, yet I may be as wise as a Serpent, especially if I meet with such pharisaical Foxes;--- therefore I shall hint some things that are practised to the world by a Christian (and if you shall please afterwards, I shall propose some Questions unto you as a ground for further discourse at some other time: but Sir, I shall go on) A Christian doth make that sure Christian Maxim in Christianity (*viz.* of doing as they would be done unto in all cases) his rule and practise, conscience being the chief Arbitrator.

And he doth really practise this rule in doing well to any in misery, whether they be of any Church or not, so long as he hath it.

He doth also practise this rule in all matters of sin against himself, whether it be anger, wrath, malice, strife, debate, envy, slander, or what ever---- and doth put conscience to the test, doth any one thus abuse me, and do I the same to them again? then saith conscience, you do but as you have been done by, and not as you would be done by; if you should so offend against others, sinners do love such as love them, and hate such as hate them.

But Christians do blesse them that curse them, and do good to such as despightfully use them, and speake all manner of evill of them: besides, a Christian is truly enlarged with bowells of meeknesse and compassion to all under oppression, or wrath, or darknesse, & is acted to the ful in that love *Paul* speaks of, *1 Cor. 13.4 to 7.* he vauntest not himself above his fellow creatures, he envieth not any for any thing, he thinketh no evill, he rejoicest not in iniquity, or in the disparity or inequality that is in the world: (that some are mighty, and others miserable) that's for sinners; he believeth all things, beareth all things, hopeth all things, endureth all things, is far from persecuting any for Opinion, or delivering them to the divell (as they call it) for it, or into his prisons and dungeons.

He is one that useth the world, as though he used it not, and buyeth, as if he possessed not; and although he be married, it is as if he were not, he being a child of God, and so a child of the Resurrection, and one that is worthy to obtain that world (that is in subjection to man) they can die no more, *death hath no more dominion over them, Luke 20.34.35.36.*

He wil not be found doing that which Christ saith he shal find the world doing, *viz.* as they did in the daies of *Noah*, when he shoulde appear in power and spirit, *Luke 17.24.26.27.28. Mat. 24.38.* the children of this world only doing so, *Luke 20.34.* the Christian seeth, that in *Christ* there is no distinction of *Iew nor Greek, neither bond nor free, neither MALE NOR FEMALE, for ye are all ONE in Christ Jesus, Gal. 3.28. Col. 3.11. Christ is all, and in all.*

But to conclude, *Mr. Policy*, because I will not weary your patience with this kind of discourse, a true Christian hath for his further direction pure innocency, as the Scripture saith (as a Dove) his eye being single, his body being full of light.

Pol. Innocency, though many of thy characters of a Christian be strange to me, and may prove dangerous to worldly wisdome, with all it's interests and relations, and protectors, yet I cannot but say there are very gallant truths in thy words, I wish the world were able to beare them as I am; but I must desire thee to draw towards a conclusion at the present, and I shall gladly have more discourse with thee at some other time, for now I am in hast, having many publike matters in hand.

Inno. Mr. Policy that I shall; and I must tell you I am very much ingaged to you, that you have so patiently heard me all this while, your moderation wil do you no hurt, but I intreat you to take some Quares from

me, touching some particulars (that I should be glad you were rightly satisfied in) which I shall leave you to consider of against our next meeting.

Pol. Innocency, that I shall willingly entertain, but prethee be brief, because I have much businesse? what are thy Quæscts?

Inno. My first is touching the Father.

1. *Quære, whether the Almighty Iehovah be not omnipotent, omnipresent, uncircumscribed, and omniscient?*

2. *Whether all the several kinds of things are not (in all their varieties and multipliciations) the productions of the Unity?*

3. *Whether there be any interval, emptinesse, or vacuity between the Creator and creatures, and if there be any thing between them, then what it is for matter, form, substance, or shape?*

4. *Whether that which is called the Spirit of God in Scriptures, be not truly of the essence of God?*

5. *Whether that is called the Spirit of God in men, be not of his essence?*

6. *Where the essence of God is circumscribed --- if it be --- so?*

Secondly, Touching Christ.

7. *Whether Christ, as a manifikation of the Father, according to number, be not him that was, is, and is to come, the yesterday, to day, and for ever, the beginner and terminator of time, the Alpha and Omega, the principium & finis, the primus & ultimus; that is the beginning and end, the first and last, the all, and in all, the only Champion of the Father, the doer of all his saving work, and the reconciles of all things to God, and also that which was manifest to destroy all diabolicalnesse, darkness, sin, hell, death, or whatever lets in his Kingdome of love, joy, peace, &c. that are the effects of mans own vain knaowing, imaginations, Eccl.7.29.*

8. *Whether all Christs work were compleated in his humanity at Jerusalem?*

9. *Whether Christ hath not destroyed ever since the serpents hath built, or whether the evill hath been longer then Christ the Unction.*

10. *Whether Christ had not enemies, before he appeared in the humanity at Jerusalem?*

11. *What appearance of Christ that was that Scriptures speak of, to have been in the daies of N.ah, 1 Pet.3.19, and to be that rock the Israelites followed, that they eat and drank of, 1 Cor.10.4.*

12. *What Christ that is, that is said to be in men the hope of glory,*

and to be formed in them, and to be in them, except they be Reprobates --- *Col.1.27. Gal.4.19. 2 Cor.13.5.*

Thirdly, Touching the Word of God.

13. Whether there be any thing in Scripture called the Word of God, but God himself that made the world, that is spirit and life, and only quick and powerfull, and able to divide between joynts and marrow, or whether any thing be the essentiall Word, but God? *1 Job.1.2.*

14. Whether the (Word) God be not the only truth that needs no interpreter but himself, that in himself is the only determiner of all controversies amongst men, that in his time will shew who is the only King of Kings, and Lord of Lords, and to be that truth that shall make us free, not like that calid truth, which is made the only bond?

15. Whether the letter of Scriptures be of any advantage to men, except the quicking word of power be (like the day Star) arisen in them, whereby they experiment those teachings of God in themselves, that was in them that write the Scriptures?

16. Whether the Scripture misunderstood, hath not been made the instrument of the murther and oppression of many millions of poor harmless creatures, and the engine of all the tyranny in Europe, &c.

Fourthly, Touching the Devil, and Hell.

17. Whether the Devil (God blesse us) be a corporeall and elementall essence, (yea or no) with great clawes and eys, as many country people have believed?

18. What and where the Hell and torments (so much feared by sinners) are; whether it be in any locall place on the superficies of the terrestriall world, or in the centre of it, or in the consciences of sinners --- under wrath and darknesse?

Fifthly, Touching Heaven, &c.

19. Whether there be not Heaven to be had in man, that is quickened together with Christ, and set together with him in heavenly places? --- *Eph.2.5,6.*

20. What are meant by the clouds that Christ appears in, whether it be meant of elementary clouds that are exhaled from the earth, or clouds that the wise world will not think he will appear in? *Rev.1.7.*

Sixtly, Touching Sin.

21. Whether Sin be any thing else but the effects of mans vain imaginations, *Eccles.7.29.* being darkned with wrathfull Idolatrie, against the light of in them, although there is nothing in it self an Idoll? whether

sin be of necessity, that the Creation cannot be without it, or whether it be accidentall, or contingent, (since it must be destroyed?)

Seventhly, Touching the Sabbath.

22. Whether any Gentile, if he had lived within half a mile of *Moses* power, should have participated of the Jewish priviledges, except he had been proselited, and if not, then whether he was to conform to their Laws, if it were when *Moses* lived, especially that of keeping their Sabbath in that manner as they did it?

23. Whether any Gentile living without *Moses* power, were punishable, for breaking any of the Mosaicall Laws, in the form they were in, or were to be done to death for not keeping the Sabbath, and if not, why any Gentiles now should be tied to keep it, or one like it? whether Gentiles had any other direction to worship, then the teachings of God in nature, I mean without their own inventions, and before they became vain in their imaginations, and if they had not, then although they were directed in nature to adore a superiour entity, yet where were they tied to time, as such a day, or place, or to do this, and leave the other undone, or else you shall die the death?

24. Whether or no a Christian that is entred into his rest, and ceased from his ovn works, doth esteem any day above another; or rather, whether a true Christian doth not keep seven Sabbaths every week?

25. Whether or no, if one should keep a true Christian Sabbath of resting in God, and from all mans own works, of what nature soever, and should do the works that a Christian may freely do, then whether one may not be put to death for it, by many pharisaiicall ones that wear Philacteries of commandements in their foreheads, only, being within full of rotteness.

Pol. Innocency, thy Quæres will ask *Oedipus* skill to unfold, they are many of them so parabolicall, but I shall give you my thoughts on them the next oportunity, in the meap while I must be forc't to take my leave of you, with thanks for all your pains, only desiring you to make use of me when you have occasion, and you shall find me your ready friend,

Nimrod Policy.

Innocency. Well Sir, I shall draw to a conclusion; I should have been glad if your time had been longer, but I know you are so full of worldly businesse: I shall be glad to have som further discourse with you (touching your own country, interests, & affilitants) when I may — and to shew you how dangerous much of the worlds wisdome is unto the univerſal designe of God, viz. of peace, love, joy, freedom and ease to the Creation; But Sir I shall not trouble you more at present, but that I A M

Nathanael Innocency.

THe night doth passe,
The day makes hast,
The Clouds do fye away ;
The glory bright
Of innocent light
Comes forth like the Star of the day.

Good and evill are going,
Heaven Saints none-knowing ;
'Cause conscience is purged from sin,
By the life of Christ,
The love of the highest,
That hath brought his own righteousness in.

For sure it is true,
The man born new,
He cannot sin at all,
Being born of God,
Which down hath trod
All that might him inthrall.

If Christ do not
All sins out-blot,
And cleare the conscience from guilt,
The shadowes before
They could do more,
With the bloud of Bulls that was spilt.

For once a yea're
The people was cleare,
The Goat with their sins away run,
But Christ for ever
All sins doth sever
From man, who els were undone.

From *Sina* hast,
Those clouds do waft,
Gods life in *Zion* is :
Conquer all sin
By Christ within,
And come up to mans primitive blisse.

When

593 (1821)
When Janaceenty
With a single eye
Was his impartial law,
No good he knew,
Nor evill could do,
No hrror his mind did awe.

Then was man free
From all that we
And creatures (now) groan under
And all did see
Come from Unity,
Which to the (wife) world's a wonder.

How man may be
Again set free
From all that's good or evill,
And live i'th rest
Of the first-born blest,
And fear no sin, hell, Devill.

The second Part.

If sin be no more,
Twill plague the Whore
That on many waters doth ride;
'Cause sins are her gaine,
With the creatures pain,
Are her temple where she doth abide.

And were't not for sin
Which she keeps the world in,
This Whore would pine away:
Priests and Lawyers might sterue,
And all Nimrods, that serve
Her Holinesse to display.

For the Man of sin
Is the chief Engine,

The

The Antichrist hath left,
And expell him from man,
The Whore is then,
With all Devils, of power bereft.

Wherfore many say,
Although the Whore pray,
And holinesse much pretend,
Yet sin is her life,
With division and strife,
But God-living her glory will end.

For many see plain,
The Enmity's slain,
Sins, Divell, and Hell do quake,
The Serpent is crost,
And the Beasthe is cast,
With the Whore, into the Lake.

Where the fire of God,
With his righteous rod,
Their power doth make to reel :
Their basis is known,
And God in ill one,
The Lambs wrath doth make them feel.

The third Part.

For, if love, joy, with peace,
In the world do increase,
The wise ones would be mad,
Cause 'twill set high
Neuers propertie,
Which will make all *Nayradians* mad.
For Christ the true
Will have allowe,
And now again will detect
The disparity great.

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Thy

That the poor doth cheat,
He doth abhor and reject.

And principle high
Of true parity
He will in man promote,
The Gentiles, saith he,
Love lordly to be,
But Christians have no such thought.

For, he that's greatest
Among you, shall be least,
Of men no honor receive,
But be right kind,
And pure in mind,
And of God you the glory shall have.

And unto all do
(As I you show)
As you would be done unto,
Your conscience is judge,
(At it do not grudge)
It's your rule equally to do.

Errata.
Page 1. line 5.
for you to be a
souldier, read
you seem to be
a souldier, &c.

Another on the Virgin-Life.

THe Virgin-life
Is free from strife,
The will it is resigned,
Into its center
It doth enter,
With the Fathers will being joyned.

And what he wills
The Virgin fills
With the rayes of glory bright,
She hath communion
With God in union,
And liveth alone in his light.

The Beastiall principle
Is not the Temple
Where the *Sophia* resides,

Shee's o're all passions,
And beast-like fashions,
And passive in God she abides.

The kingdome of Christ
Esteemed the highest,
The Virgin-life's above,
All rule and power
In her that hour
Are swallowed up in God-love.

The Virgins actions innocent are,
The seamieſſe coat it is for her,
She all things now doth know,
Now she doth see
All fig-leaves flee,
All clouds from her do go.

